SARAHS SEPVLTVRE;

OR

A FVNERALL SERmon, preached for the Right Honourable and vertuous Lady, *DOROTHIE* Counteſſe of NORTHVMBERLAND, at *Petwarth* in SVSSEX.

BY

RICHARD CHAMBERS Doctor of Diuinitie.

The dying of friends is the cutting off a portion of our owne fleſh.

Iuſti & miſericordes homines ſunt fundamentum ſeculi.
Dictum Hebræorum veterum.

LONDON,
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To The Reader.

Hriſtian Reader: *As it is ſmall comfort to the husbandman, to behold the blaſting of his wiſhed wheat, while the cockle and darnell grow vp in his field: So it is no great comfort to the Chriſtian world to ſee the brambles of iniquity ouer-grow the whole Land, whilſt the Cedars of Lebanon are cut down: To ſee* Cain *liue,* Abel *die;* Eſau *hunt in the mountaines,* Iſaac *offered on the mountaine:* Saul *purſuing,* Dauid *purſued: and* Diues *to fare delicately euery day, whileſt* Lazarus *muſt lie at his doore full of ſores, this hath beene ſome trouble to the Seruants of God. If we knew the good the godly bring to the world, we would deſire they might long liue in it: for they bring a bleſſing whereſoeuer they come.* Abraham *by praier is profitable to* Abimeleck: Ioſeph *by prouidence is beneficiall to* Pharaoh: Dauid *by valour is good to* Iſrael: *and* Abigail *that beautifull and bleſſed woman, withdrawes the ruine of* Nabals *family.*

Among many mirrors of modeſty in this world, this elect Lady was a true mirror. Had any cauſe to boaſt in the fleſh? ſhe more: Shee was deſcended of a Princely family, eſpouſed to one of the greateſt Peeres

in the Land, blessed with an hopefull seed, graced with all outward lineaments of beauty, and endowed with all inward ornaments of vertue: yet it pleased the Lord so to exercise her here, that albeit in her Saviour she found peace, yet in this world she had many afflictions. By these was she weaned from the love of this world, and by these she is now entred into the Kingdome of heaven. To the end she might live in some memory hereafter, the Author of this Sermon, her sorrowfull servant, did first preach, after pen, and of late sent to me this ensuing discourse, which being allowed by authority to be published to thy view, I cannot but commend it to thy reading: and whatsoever else thou shall learne by reading, I hope it will teach thee to contemne this world.

Farewell.

Thine and the Churches
servant in the Lord,
R. H.

SARAHS *ſepulture.*

GENESIS 23. 1. 2.

1 *And Sarah was an hundred and ſeauen and twenty yeares old: Theſe were the yeares of the life of Sarah.*
2 *And Sarah died in Kiriath-arba, the ſame is Hebron in the land of Canaan.*

HEre beginneth the fift Section of the law called חיי שרה *Chaije Sarah.* Where we may ſee how holy *Abraham* in his old age (*a*) is tried with a new and a great domeſticall croſſe, *viz.* depriued of the crowne of his glory, *Pro.* 12. 4. hath loſt עזר *Gnezer* his helpe, סמך *Samech* his ſtaffe, prop and ſtay of comfort. Now this is written for our inſtruction and conſolation. *Rom.* 15. 4. (*b*).

a Paulus ab Eitzen. lib. 1.

b Paulus ab Eitzen. lib. 1.

Inſtruction, to teach vs that the children of God muſt not looke to liue at eaſe and quiet in this life. They muſt not prophecie of peace to themſelues, and that there ſhall be no leading into captiuity, and no complayning in their ſtreetes. They muſt not

dreame that alwaies they ſhall be carried on Eagles wings, *Exod.* 19. 4. and that all the ſheaues in the ſhocke ſhall fall downe at theirs, *Gen.* 38. 7. But their dreames muſt be of Willow trees by the waters of *Babel*, *Pſal.* 137. 1. Of ſheaues thraſhed with an iron flaile, in a word, of afflictions & croſſes. *Non eſt ad aſtra mollis è terris via*, The way to the kingdome of Heauen is not ſtrawed with flowers, 2 *Tim.* 3. 12. A Chriſtian muſt looke to be a daily croſſe bearer; For *ad immortalitatem non niſi per arumnas patet aditus*; A Chriſtian muſt not thinke to walke alwayes in plaine and eaſie pathes. *Non procliue iter eſt, quo tenditur ad virtutes, ſed aſcenditur, & anguſte ac difficulter aſcenditur.* Hee muſt clime hard, it is all vp hill, the way lyeth, ἀναμέσον τῶν ἐπαύλεων καὶ τοῦ πύργου μαγδώλου, *inter Epaulem & inter Magdalum*, as the *Sept.* reade it, that is, by turretting and towring, turning and winding, as *Origen* expoundeth it.

Senca Trag.

Stella de contemp. mundi.

Orig. Tom. 1. Hom. 5. ſup. Exod. 14. fol. 37.

Exod. 14 1.

Orig. ibid.

Crux vitæ æternæ prodromus.

It is *via arcta & anguſta*, *Mat.* 7. 14. ſtraite and narrow; therefore no way for a Libertine to walke in. Thoſe whom God will haue to ſayle to Heauen muſt firſt be wafted a long by the ſuburbs of hell, *Pſa.* 116. 3. And they whom the Lord intendeth ſhall arriue at the place of bliſſe, muſt firſt creepe along by weeping croſſe, *Luke*, 9. 23. It is not poſſible without afflictions to enter into Chriſts Kingdome, *Mar.* 10. 38. *Ad regnum cæleſte peruenitur, non niſi mundana infœlicitate, cruce & afflictione: non honore, ſed onere.* In a word, neuer went any to Heauen with drie eyes. The firſt man that euer dyed went

Wirth. de vita Chriſti lib. 5. Cap. 2. pag. 324.

went to Heauen, but yet take this by the way, The first that euer went to Heauen dyed a Martyr, *Gen.* 4. 8.

The *Thargum Ierusalemy* affirmeth that the cause why *Caine* slew *Abel* was, because holy *Abel* oppugned *Caines* hellish and atheisticall opinions, as that there was no world to come, no recompence for good, no punishment for euill, &c. 1 Iohn 3. 12.

Furthermore, here we may take a good hint for Consolation in the midst of our greatest miseries and highest pitch of our tribulations, namely, That the dearest seruants of God haue suffered no lesse *, but haue indured as great a storme as we can doe. Take blessed *Abraham* the Father of the faithfull for an example, and see how the volume of Scripture setteth forth the prints of his piety and gracious behauiour, as also describeth at large his life, and the many occurrences, alterations, crosses and afflictions, which hee suffered in his life; as to instance in some particulars. First, he is constrained to forsake house and home, kindred and friends, *Gen.* 12. 1. Secondly, No sooner is he come into that strange land, but he is inforced away from thence by famine, *Gen.* 12. 10. Thirdly, In Ægypt wonderfully is hee perplexed, *Gen.* 12. 12. whether he will saue his life, or hazard his wiues chastity. But what need I recken vp more? for whersoeuer he went, he found neighbours outragiously barbarous, which would not suffer him so much as to drinke water out of the Wels that himselfe had digged with great labour, *Gen.* 21. 25. Wherefore let vs haue an eye to a better then this present life (*d*): Happinesse is not to be found here.

* *Paulus ab Eitzen lib.* 1. *in locum.*

(*d*) *Non est requirere vbi quæritis eam. Quærite quod quæritis, sed ibi non est vbi quæritis. Beatam vitam quæritis in regione mortis: non est illic. Quomodo enim beata vita, vbi nec vita? Aug. Tom.* 1. *lib.* 4. *Confes. cap.* 12.

But to shut vp my selfe within some lists and limits, this Chapter spreadeth it selfe into two braunches. The one containeth the death of that Noble, Vertuous, and Religious Lady *Sarah*. The other,

the gracious behauiour of *Abraham* her Lord at her death: namely, *Luctus*, he mourneth for her: Secondly, a godly care for her funerall rites, and decent interring of her corpes, verſ. 3. 4. together with that which may ſeeme ſtrange, *Emptio agri*, The purchaſing of a place for buriall: for though he had as good a title and right thereto as any man hath to his poſſeſſion, it being conueighed vnto him by indenture, and confirmed by the broad ſeale of the Couenant Circumciſion, yet is this great Lord glad to crouch to the ſonnes of *Cheth*. Thirdly, there is ſpecified the buriall it ſelfe, verſ. 19.

To looke backe vnto the firſt branch of the Chapter, which in ſome ſort may not vnfitly be called *Sarahs* Epitaph, is contained theſe two things: Firſt, the time when ſhe died; ſecondly, the place where ſhe died. And beſides, the time and place whereof wee preſently will ſpeake, ſhee is honored with a double honour aboue all other women. Firſt, that ſhe is the onely woman whoſe whole age is mentioned in the Scripture, and whoſe number of yeares are recorded of God. In Scripture women are vſually excluded not onely from Genealogies, but alſo from Chronologies: That they liued is recorded, but how long they liued, and when they died is not ſpecified. Yet here the Lord by the pen of that man of God *Moſes*, doth ſet downe the length of *Sarahs* age: Firſt, becauſe ſhe was to bee the mother of all the faithfull: 1 *Pet.* 3. 6. as *Eue* was the mother of all liuing, *Gen.* 3. And therefore the great God of Heauen would haue ſome notes of eminency ſet vpon

Potest autem ſiue non fuiſſe verum Hebraeis teſt. diuinæ Scripturæ genealogias texere mulierum, Damaſ. Orth: fid: lib. 4. cap. 25 fol. 163.

Beda Tom: 5. in Luc: lib. 1 pag: 190.

vpon her aboue other women. Secondly, that womankind may know, that though they be the weaker ſexe, yet their life is no leſſe regarded of God then is the life of man, and that their death is as precious in his ſight, as is the death of man, *Pſal.* 116. 15. this caution by the way beeing obſerued: *Si modo permanſerint in fide, in dilectione, & ſanctificatione cum ſobrietate*; 1 *Tim.* 2. 15. *If they continue in faith, and loue, and holineſſe with modeſty.*

The ſecond priuiledge is, that ſhee is the firſt for whoſe death mourning and weeping is mentioned, an other note of no ſmall honour: *Gen.* 50. 9. And it is a great and fearefull iudgement, and ſigne of Gods wrath, to haue the buriall of an Aſſe, to haue none to lament, none to mourne for them, *Ieremy* 22. 18. 19. 2.

To come to the words themſelues, becauſe the yeares of *Sarah* are diſtinctly numbred, and the Hebrewes reade thus: *And the liues of* Sarah *was an hundred yeares, and twenty yeares, and ſeuen yeares*: the Iewiſh Rabbins collect that here is commended her beauty and her chaſtity: *viz.* That ſhe was as faire at an hundred, as at twenty; and as chaſte at twenty, as at ſeauen. That *Sarah* was *pulchra, & caſta*, cannot without impudency bee denied. *Pulchra*, well featured, well fauoured, the currant of Scripture is pregnant for it, *Gen.* 12. 11. And the holy Ghoſt maketh her a figure of the new Teſtament, and of the heauenly Ieruſalem, the mother of vs all, *Gal.* 4. 24. 26. The ſpouſe of Chriſt is faire, *Cant.* 4. 1. *Caſta*, well nurtured, ſweet natured, pure and chaſt, is *Lyra in locum.*

no leſſe euident, 1 *Pet.* 3. 6. in that the Apoſtle ſetteth her forth for all women to behold, and as a glaſſe for them to looke into, and an example to follow in their liues and conuerſations: But neuertheleſſe that which the Iewiſh Rabbins would gather is not from the words warrantable, ſuch idle dreames affoord little or no edification. But from the words we ſafely may collect for our comfort and conſolation, *viz.* that the Lord doth number all our yeares, & whether they be few or many he hath noted them down in his booke of remembrances: The Scripture ſheweth that the Lord doth very carefully take a reckning of our life; here *Sarahs* dayes are preciſely numbred. And *Iob* 14. 5. mentioneth moneths and dayes, how that our dayes *exactè præfiniti ſunt*, are exactly determined, and the number of the moneths which man hath to liue, are in the Lords owne hand. Wherefore no good man need make any queſtion, but that the Lord hath a care of him, and that the thread of his life doth not depend vpon the skill of any *Aeſculapius*, but on the good pleaſure of our God: (*a*) Our life is in his hand, *Pſal.* 31. 15. Hee counteth our wandrings, which (God knoweth) are many, he putteth our teares into his bottle, and all our miſeries are firmely regiſtred, *Pſal.* 56. 8.

a Chriſtianis eſt hæc magna conſolatio, ut ſciant, mortem non eſſe in tyrannorum vi, nec ullius creaturæ manu poſitã, neue anxy ſint multum de morte, ſed velut pueri moriantur, quandò Domino placuerit. Luth. Tom. 3. fol. 253.

Concerning the time we may ſee the quality of it, *Chaiiee*, liues, there is intimated miſery; the quantity of it, for many a yeare, euen for the ſpace of an hundred twenty and ſeauen.

The word *Chaiiee*, and *Pſal.* 16. 11. *Chaiim*, is tranſlated in Greek by the holy Ghoſt, *life*: *Act.* 2. 28

Thou

Thou haſt made knowne vnto me חיים, *the waies of life.* And it is ſo named in the forme plural, *Chaiyee, liues,* for diuers reaſons.

Firſt, to note, that in the life of euery man are many operations, many changes and chances, many occurrences and alterations, riſings and fallings, ebbings and flowings: *Mel & fel,* but more of the one then of the other. Mans dayes are euill dayes, *Geneſ.* 47. 9. Dayes full of labour, Man cannot vtter it, *Eccleſ.* 1. 8. Becauſe euery day hath *ſuam malitiam, Mat.* 6. 32. his griefe; and euery night *ſuum terrorem,* his terror, *Pſal.* 91. 5. in ſo much that the life of man is rather calamity then life. A good hint to put vs in memory of the fal in Paradiſe, and of the tranſgreſſion againſt Gods precept, *Gen.* 3. 16. *Multiplicabo ærumnas tuas; I will greatly increaſe thy ſorrowes.* From this *Multiplicabo ærumnas tuas* iſſued our miſery. For (as *Gregory* ſpeaketh) *Quid in ſe habebit fortitudinis, qui natus eſt in infirmitatem? Quid aliud ex carne, quàm caro prouenire poteſt? Quid ex miſera matre aliud, quàm miſera creatura?* Can good come out of euill, light out of darkneſſe, ſtrength out of weakneſſe? Can there come from a wofull mother ought ſauing a wofull creature? 1

Greg. lib. 11 Mor. cap. 6

Secondly, to point backe vnto the Hiſtory going before, which well eyed and carefully obſerued will ſhew that this good Lady led a carefull life all the dayes of her life. 2

First, if ſhe were the daughter of *Haran,* which is the currant and receiued opinion of all the Iewes, then was ſhe an Orphan and fatherleſſe almoſt as ſoone as ſhe was borne: *Gen.* 11. 27. No- 1

ſooner

II sooner borne but subiect to the crosse. Secondly, when she came to womans estate, then is she likewise made subiect to affliction, she is barren & childlesse, a great crosse, yea in those dayes reputed a curse, that she cannot bear *Enes* אנוש יהוה, *Ish Iehoua*, the man, the Lord, *Gen.* 4. 2. *Iacobs Shiloh*, *Gen.* 49. 10. *Daniels* Messias, *Dan.* 9. 24. *Pauls* second *Adam*, 1 *Cor.*
III 15. 45. our Lord Iesus Christ. Thirdly, constrained to forsake her house and home, kindred and country; *Gen.* 12. 1. and for the space of 62. yeares
IIII to liue a Pilgrime. Fourthly, in this pilgrimage she felt the smart of want and famine, *Gen.* 12. 10.
V Fiftly, in *Ægypt Gen.* 12 15. as also in *Palestina*, *Gen.* 20. 4. she was in hazzard of her honour, the
VI woman Iewell, Chastitie. Sixtly, her Lord goeth to
VII a dangerous war against foure mighty Monarches: *Gen.* 14. 14. Seauenthly, she was incumbred with domesticall dissentions, ouertopped by her owne seruant, no small vexation, *Gen.* 16. 14. Where by the way in a short passage obserue, that domesticall dissentions are not alwayes a curse though euer a
VIII crosse. Eightly, shee was not free from spirituall temptations, long did faith and frailty wrastle and striue, whether the God of heauen who is faithfull and true and cannot lye, were true of his word concerning the promised Seed. So that with *Moses* she might truely say: *Psal.* 90. 10. *Optimum in vita labor & dolor. The best day she saw dawne was full of labour and sorrow.*

From all which learne this lesson, and yee may write on the truth thereof; *Nulla calamitas sola, No*

misery

miſery is alone: but (like the waues of the Sea) one follo wes in the neck of another: neuer let vs look for reſt in this miſerable life, till wee come to reſt with Chriſt Ieſus in the world to come.

To conclude this point, becauſe that they who in 3
their life ſee and feele many ſorrowes, are accuſtomed to obſerue the time beſt, and (as it were) tell the houres thereof; *Iob* 7.2. 3. Therefore *Moſes* doth not ſet down her yeares in groſſe, but draweth them out at length: *q. d. Sarahs* life and dayes were not ſo ſhort, that ſhe forgat them, but God did ſo remarkeably marke them forth with one miſery or another, that ſhe might eaſily count them on her fingers ends. That which hapned to *Sarah* is or may be likewiſe incident to all the godly: 2 *Tim.* 3.12. In the booke of *Exodus* chapter the 15. verſe 25. there is this paſſage, *Ibi poſuit deus iuſtitias & iudicia*, Ther God made the Iſraelites an ordinance and a Law. *Ibi, ubi amaritudo, ubi ſitis, & quod eſt grauius, ſitis in abundantia aquarum, ibi poſuit Deus iuſtitias & iudicia. Alius non erat locus dignior, aptior, vberior, quàm iſte, in quo amaritudo eſt.* Where is this there, God made them an ordinance & a Law? euen there, where was the bitter waters of *Marah*, there, where the people were like to periſh through thirſt, though there was water at will, and in great plenty: There God made them a Law, and gaue them ordinances, no fitter or more conuenient place could be found then it, where was the bitter waters of *Marah*. Origen Tom. Hom. 7. fol.

Hitherto of the quality of *Sarahs* dayes, now of the quantity & continuance of the ſame namely, 127

Although this noble and vertuous Lady endured many a ſharpe ſhower, yet neuertheleſſe the Lord continued the thread of her life for many a faire yeare: To make manifeſt to all ages and generations to come, that the Lord preſerued her life in the midſt of death, *Pſal.* 23. 4. If euer any afflictions could haue haſtned the death of any, then might they haue haſtned hers, who for the ſpace of little leſſe then 90. yeares, was continually ſubiect to one calamity or another: In ſo much that it may ſeem the worlds wonder; how ſhe was able ſo long to endure. But God in whoſe right hand are length of dayes *Pro.* 3. 16. did preſerue her life in the midſt of thoſe miſeries. Miſeries cannot ſhorten the dayes where the feare of the Lord is, but ſin may, *Pro.* 10. 27. The feare of the Lord increaſeth the dayes, but the yeares of the wicked ſhall bee diminiſhed. And Iſraels Singer ſaith, *Virì ſanguinum & doloſi non dimidiabunt dies ſuos*, *Pſal.* 55. 24. Wicked men ſhall not liue out halfe their dayes.

Mortem time; vitam peremnem exoptas? in dextra ſua longitudinem dierum habet: Qui vixit & credit in me, non morietur in æternũ. Iob 11. *Immortalis eſt, mortem ſuperavit: Immortali dextra, immortalitatem porrigit: Baynus lib.* 1 *in Pro. Salom.*

To conclude, though *Sarahs* life was repleniſhed with a world of woes, yet did it not want ſome ſingular comforts. For this vertuous Lady liued after the birth of her ſonne *Iſaac* (as appeareth *Gen.* 17. 17) the ſpace of 36. yeares. The Lord Gods good pleaſure was, that for ſome good ſpace ſhee might ſolace her ſelfe with that childe ſo greatly wiſhed, ſo long expected, and ſo often promiſed. Thus the good God of heauen ſuffereth not his ſeruants to depart out of this life without ſome eſpecial comfort, which ſweetneth and mitigateth all other ſorrowes.

The

The currant of the Scriptures is plentifull to proue this point, *Pſal.* 42. 11. *In the multitude of the ſorrowes that were in my heart* (ſaith *Dauid*) *thy comforts* (*Lord*) *haue refreſhed my ſoule.* Shewing that as the world had a multitude of ſorrowes to aſſault *Dauid*, ſo God had a multitude of comforts to refreſh his heart. As our ſufferings abound, ſo conſolations abound, 2 *Cor.* 1. 5. *Elias* for a time mourned and was perſecuted, but at the laſt (beſides the comforts 1 *Reg.* 19. 6. 7. 18.) there came a charriot which freed him from *Iezabels* rage, 2 *Reg.* 2. 11. The man according to Gods owne heart (*Dauid* of whom before I ſpake) had anguiſh and ſorrow, dangers and perils, many and mighty, *Pſal.* 18. 4. 5. *Funes mortis*, the cords or bands of death compaſſed him about; *Dolores inferni*, the ſorrowes of hell compaſſed him: hee was inuironed with the pangs of hell and death, *Pſal.* 116. 3. yea and as it is in the 11 ver. of this *Pſal.* 116. he breaketh forth into words little leſſe then of infidelity, accuſing holy *Samuel* the Lords Prophet of a lie, & that he deceiued him in the promiſed kingdome of Iſrael. The God of comfort taketh not this his ſeruant *Dauid* out of this life, when his minde was not in quiet, when he was oppreſſed with inward and outward ſorrow, but giues him a comfortable deliuerance, *Pſal.* 116. 6. O the infinite goodneſſe of a gracious God! Hitherto of the time, now of the place.

Sperandum quod qui in vita mortes & infernos tulerint, in morte mitius lubituros. Luther Tom. 2. pag. 75. a

Mortem iuſtorum vocat pacem, quoniam à mundi pugna liberati, cœleſtem pacem conſequuntur. Hector Pintus in Iſay 57. 2.

And Sarah died in Kiriath-arba; the ſame is Hebron the land of Canaan] *Sarahs* daies & yeres before were numbred, and found to be full of labour and ſorrow:

And now at *Hebron* thoſe dayes of miſery haue an end: now ſhe is at reſt from her manifold troubles, *Apoc.* 14. 13. now peace is come, and ſhee reſteth in the bed of peace, *Iſay* 57. 2. *ô præclarum diem*, ô bleſſed and happy houre.

Horat. lib. 2. Car. ad Lycinium Ode. 10.

Our Latine *Pindarus* could ſay, *Non ſi malè nunc & olim ſic erit*, It is a ſtrange ſtorm that laſteth euer: *Nocte pluit tota redeunt ſpectacula manè*, which I engliſh by a better Poet, *Pſal.* 30. 5. *Weeping may endure for a night, but ioy commeth in the morning. Many are the troubles of the Righteous*, *Pſal.* 34. 50. Theſe words, *Many troubles*, are able to amaze many a man; but what followeth? *The Lord deliuereth out of all*, This is able to comfort and raiſe vp any man. In the Goſpell of Saint *Iohn* we haue the promiſe of our Sauiour, *Iohn* 16. 20. *Verily, verily I ſay vnto you: Chriſti iuramentum, Chriſtianorum ſit fundamentum*, ſaith *Auguſtine*, Chriſts oath and ſtrong aſſeueration, may be to chriſtians the ſtay and ſtaffe of conſolation. And what is Chriſts aſſeueration? *Ye ſhall weepe and lament, and the world ſhall reioyce, and yee ſhall ſorrow, but your ſorrow ſhall bee turned to ioy*, *Gen.* 8. 4. Long was righteous *Noah* toſſed with a tempeſt, but at the laſt, hee and his Arke reſted vpon the mountains of Ararat: from whence the ſweet Singer of Iſrael tooke the originall of the Bibles briefe, a ſentence full of conſolation, *Pſal.* 55. 22 *Caſt thy burden vpon the LORD and hee ſhall nouriſh thee*: *Non dabit in aternum fluctuationem iuſto*, The iuſt ſhall not alwaies be floating, There is neuer a *Go my people into Ægypt*, but there

is

is, *Come againe my people out of Egypt.* There is no leading of them into captiuity, but there is a bringing backe out of captiuity. There is not *Enter Noah into the Arke,* but there is, *Come forth againe Noah out of the Arke. Non dabit in æternum fluctuationem iuſto.* At Hebron the dayes of miſery haue an end.

And to take a ſuruey of this *Hebron.* This City had three names: At the firſt it was called *Mamree* of the name of the firſt founder and builder of it, *Gen.*13.18. Afterwards it was called *Kiriath-arba,* of one *Arba* a great man among the *Anakims,* who repaired the ſame, *Ioſh.* 14.14. *and* 15.14. Laſtly it was called Hebron of the nephew of faithfull *Caleb,* 1 *Chro.*2.4.2.

It is moſt certaine that at this time it was the Metropolitan and Lady City of the whole land, hauing vnder it many other Cities, *Ioſh.*10. 37. As it is ſaid of Sion, *Pſal.* 87. 3. So it may in ſome ſort be ſaid of Hebron, glorious things are ſpoken of it.

Firſt, Antiquity, *Num.*13.23. it was an ancient City, ſeauen yeares ancienter then *Zoan* in *Ægypt.*

Secondly, it was a Princely City, euen a manſion for a King, *Io.* 10. 3.

Thirdly, it was for *Calebs* worthy ſeruice giuen to him for an inheritance, *Ioſh.*14.14.

Fourthly, it was appointed for one of the Cities of refuge, and giuen for the Leuites to dwell in, *Ioſh.*20.7. *Ioſh.*21.11.12.

Fiftly, in it *Dauid* firſt reigned ouer Gods people, 2 *Sam.*2.1.11.

Sixtly, to this came the bleſſed Virgin the mother of our Lord Ieſus Chriſt to viſit *Elizabeth*, *Luke* 1.39.

Laſtly, it became a place of buriall for many worthy perſons, 2 *Sam.* 4. 12. Here was buried *Abraham* and his *Sarah*, *Gen.* 23. 2. *Iſaac* and his *Rebecca*, *Iacob* and his *Leah*, *Gen.* 49. 31. The firſt letters of the principall of all their names, who were buried in one graue, are contained in that one name of *Iſrael*.

Hierom And in this place ſome affirme was buried great *Adam* the firſt Father of vs all.

The obſeruation which I collect is, that ſinne and ſinners ſtaine, pollute and defile all things, *Gen.* 6.7. *Rom.* 8. 20. yea maketh each place where they come a hell, *Apoc.* 2.13. *Ibi thronus Satanæ, vbi pietas profligata, impietas verò ſumma regnat*; There is a hell, where grace and goodneſſe is ſhoued out, and where ſinne and iniquity beareth the ſway. So on the other ſide, where ſoeuer grace and goodneſſe is, wherſoeuer a good man treadeth he giueth a dignity and a kind of ſanctity vnto it, he imprinteth on it and into it a kinde of eminency, and inueſteth it with firme and conſtant ſtabilitie. To goe no further then my Text, *Kiriath-arba* is made excellent by *Abraham* and *Sarah*, and from their time is made a ſanctuary and refuge, and a ſeat for a godly king to ſit vpon.

Fulk. in locum.

What hath the ſpirit of God obſerued concerning the death of this worthy perſonage? Here is neuer a word of the diſeaſe whereof ſhe dyed: not a word of the laſt words which ſhe ſpake, which queſtionleſſe were comfortable, holy, and heauenly. But the holy Ghoſt

Ghoſt windeth vp all in three or foure words, *Mortua eſt in Hebron*, leauing the reſt to our further conſideration.

Theſe words, *Mortua eſt*, ſhee died in Hebron wiſheth vs to meditate vpon the precedent hiſtory: It is well knowne to all ſuch as are conuerſant and exerciſed in the holy Story, the bleſſed Bible and booke of God; that the mother of the faithful, *Sarah* bare her ſonne *Iſaac* at *Beerſheba*, thirty ſeauen yeares before her death, *Gen.* 17. 17. compared with *Gen.* 21. 2. As alſo that at *Beerſheba*, *Abimelech* made a league with *Abraham*, the tenure whereof was: That the one ſhould not hurt the other, *Gen.* 21. 23. Hereupon *Abraham* ſuppoſing hee ſhould ſet vp his ſtaffe, reſt for euer, and lay his bones, did there plant a groue, *Gen.* 21. 33. 4. And when the Lord by eſpeciall commandement ſent him to mount Moriah to offer his ſonne, for tryall of his faith and obedience, *Gen.* 22. 2. he returned backe to *Beerſheba*, and there dwelt, *Gen.* 22. 19. Yet for all this, *Sarah* dyeth not there, but dyeth at *Hebron*, certaine miles diſtant from it.

It is very probable that after the death of *Abimelech* that good and moderate King, the inhabitants brake the league before made, & troubled *Abraham*, in ſo much that now in his old age, when more then one foot was in the graue, this godly aged gray-headed man, with his aged wife, are conſtrained to ſeeke a new ſeate: and in this their remouall religious *Sarah* dyeth. Dyeth, I ſay, in abſence of her yoake-fellow *Abraham*, and happily without the preſence of *Luther.* *Paulus ab Ritzenlib.* 1. *pag.* 631

of her ſonne and other acquaintance: dyeth in a ſtrange place, and among ſtrangers.

Chr. Tom. 1. Hom. 66. in Gen. 48. Ne dicat quis miſerum in alieno ſolo vitam finientem, neq; eum qui in ſolitudine ex hac vita decedit. Neq; enim ille dignus ut miſer dicatur, ſed qui in peccatis mortuus eſt, etiam ſuper lectum, etiam ſi præſentibus amicis omnibus ſpiritum exhalet. Et ne mihi frigida illa verba, dicat aliquis, Quod ille cane vilius eſt mortuus, nullo familiarium præſente, neq; ſepulturæ & funeris ei contigerunt, &c. Preciosa mors Sanctorum. Pſal. 116. 15. mors peccatorum peſſima, Pſal 34 21. Atq; etiam ſi domi ſuæ moriatur & muliere & filiis præſentibus. &c.

The profitable vſes we are to make, are: Firſt, if the like happen to any other, that the Lord vouchſafe them not to die in their own country, or among their owne neareſt and deareſt friends, wanting them to cloſe vp their dying eyes, and performe the duties and offices of loue, let it not be imputed as any ſigne of Gods heauy and fearfull wrath, for though friends be abſent, yet the beſt friends, God and his Chriſt, to the faithfull are euer preſent: And when all forſake, yet they neuer forſake, *Pſal.* 27. 10. and heauen is no more remote from one place then from another.

Againe the conſideration of that which hath bin deliuered, may be vnto all a continuall memoriall of ſin: It thruſt *Adam* our firſt parent out of Paradiſe, and made him a pilgrime, and hath made vs all liable vnto wauering and wandring. That the cauſe of afflictiō is ſin originall and actuall, *Pſal.* 51. 5. 14. occaſioned and increaſed by meanes of the world, the diuell and the fleſh, *Epheſ.* 2. 2. 3. appeareth not onely by many places of the Scripture[a]: But by many examples, as of *Adam*[b], of *Ioab*[c], of *Dauid*[d], of *Miriam*[e], of *Gehezi*[f], of *Iehoram*[g], of *Aſſa*[h], of the man ſicke of the palſie[i], as alſo of him that was ſicke thirty eight yeares lying at the poole *Bethesda*, *Iohn* 5. 2. 5. 14. and many others.

Moreouer, the conſideration of the premiſes may

[a] *Leuit:* 26 14. 15. 16. *Deut:* 28. 58. 59. *Pſal:* 32 1. 2. 39. 11: 1 *Cor* 11. 30. [b] *Gen* 3. 14 ad 20. [c] 2 *Sam* 3. 28. 29. [d] 2 *Sam.* 24. 15: [e] *Num:* 12 10: [f] 2 *Reg:* 5 27: [g] 2 *Chron:* 21, 12: 14: 15. [h] 2 *Chron.* 16: 12: [i] *Math:* 9. 2.

ſerue

ſerue fitly to ſtirre vp in vs all a longing deſire of heauen, where all ioy is, euen riches of pleaſure for euermore, *Pſal.* 36. 8. 9. ſeeing here wee haue no happineſſe, no reſt, no quietneſſe. Here is onely the valley of teares and weeping, elſe-where wee muſt looke for the happy place of reioycing, where there ſhall be no more death, neyther ſorrow, neither crying, neither ſhall there be any more paine, *Apoc.* 21. 4.

The ſame is Hebron in the Land of Canaan.] Where is Hebron ſituated? Not in Egypt, but in Canaan. Now Canaan is a type and ſhadow of the Kingdome of heauen, which *Abraham* and his *Sarah* longed and looked to enioy, *Heb.* 11. 9. 10. Moreouer at Salem a City of Canaan, *Melchiſedek* the Prieſt of the moſt high God, bleſſed *Abraham*, reigned and ruled, *Gen.* 14. 18. 19. This *Melchiſedek* was a figure of Chriſt the true King of peace, *Heb.* 7. 2. Though *Sarah* dyed out of the ſight of her *Abraham*, yet ſhe dyed in the ſight, fauour and grace of her good God; and in the Land of peace, vnder the protection of the Lord Ieſus Chriſt the Prince of peace; who liued at Salem, preached at Salem, and dyed at Salem. So therefore this worthy and bleſſed Lady dyed there, and was buried there, where ſhe might reſt not far from the promiſed Seed, and might riſe againe with the promiſed Seed, *Math.* 27. 53.

But leſt (my beloued) the ſtreame of diſcourſe carrie me beyond the compaſſe of the time, and I ſhould tire out both my weake ſpirits, ſickly diſeaſed body, and your chriſtian patience, I will come briefly to ſome ſhort application concerning this preſent

dolefull occaſion, and ſigh out, rather then ſpeake out ſome few words: eſteeming my ſelfe in ſome ſort happy, the caſe thus ſtanding, that I haue the opportunity to ſhew *Officia poſtremi muneris* as *Auguſtine* ſpeaketh *de Verbis Apoſt.* But as I wiſh all honour bounded within ſobriety, to my honorable Lord and his houſe, and ſo likewiſe to the name and bleſſed memory of my moſt honoured Lady and miſtriſſe, who was no ſmall glory to that houſe: So from my heart I wiſh, that in the performance of this laſt duty, ſhe might haue beene honoured with the paines of ſome graue godly *Auguſtine*, ſome powerfull preaching *Ambroſe*, or ſome golden tongued *Chryſoſtome*, that as ſhee was honourable and honoured in her life, ſhe might haue had an honorable perſon to haue honoured her death. O that it had beene the pleaſure of the Almightie, that time and place might ſo haue fitted, that the worthy Seruant of God, who viſited her in her ſickneſſe, might alſo haue performed this laſt office of loue for her. The Lord grant vnto him and his, mercy at the great & laſt day: Remember him, O my God, & wipe not out his kindneſſe that he hath ſhewed on the houſe of God, & to this Honorable Lady the ſeruant of God.

The B. of London.

As it was ſaid of *Othniel* a good Iudge in Iſrael, *Iudg.* 3. 11. That hee died, becauſe (ſaith the gloſſe) *Indignus erat populus habere talem principem*, Such a ſinfull and vnthankfull people were vnworthy to haue ſo worthy a prince. So may I truely ſay, we haue loſt a worthy peere, the world was vnworthy of her: her nature was anſwereable to her name, giuen

Heb. 11. 38.

Dorothy.

by

by God as a great gift vnto the world; (it is no ſmall bleſſing to be both honourable and holy, to be great and good) Taken away ſhe is for a great puniſhment eſpecially of her ſeruants, who ſuruiue her in this world. Such was her conuerſation in this ſlippery and vnwoman-like age, wherein many fall and moſt doe ſlide, that I am of cleare opinion, that malice it ſelfe muſt needs acknowledge her to be no leſſe then an earthly angell, and a Phœnix of this world. Thouſand thouſands better know it then I am able to tell it: They are either blinde and cannot ſee, or too far tranſported with malice and will not ſee the many noble vertues of this noble Lady. She was, *pulchra, prudens, pudica, pia*: ſhe was of comely perſonage, of diſcreet and wiſe carriage, ſhe was loyall to her Lords bed, and louing to his friends: And for her piety, I know moſt certainely, that ſhee had more holineſſe inwardly, then ſhe euer ſhewed outwardly: her diet was moderate, her apparell modeſt and onely needfull for her eſtate, comely it was rather then coſtly: all yee of that ſexe reade *Tit.* 2. 3.4.5. and when ye haue read it once, let me intreat you to reade it ouer againe, there you ſhall ſee what vertues the Apoſtle requireth at your hands, and if you deſire to haue an example to illuſtrate the Apoſtles doctrine, come hither and behold them here intombed: And in no one thing did ſhe more excell her ſelfe then in the religious and vertuous education of her noble children, ſeaſoning them to the great good I hope of this kingdome in the flower of their yeares, with heauenly Religion. O *Iſay* 57. 1.

daughters of Iſrael weepe: *Itaq; licet priuatum funus, tamen fletus ſit publicus*, Though for good cauſe the funerall & ſolemnity of her buriall was priuate and vpon the night; yet let your mourning be publique and continue day and night. The Marble weepeth againſt a ſtorme, a ſtrange ſtorme is now lately fallen: ye haue loſt the glory of your ſexe; to ſpeake in a word, a vertuous Lady, whoſe price was far aboue pearles, a peaceable woman & of a good heart, *Eccleſ.* 26. 14. one in whoſe tongue was clemency, meekneſſe and wholſome talke, *Eccleſ.* 36. 23 This good gracious Lady, one of the daughters of the faithfull, was for all the world like *Sarah* the mother of the faithfull: For from the beginning of her life, to the end of her life ſubiect to the croſſe. I may wel and truly ſay, *Ipſius animam pertranſiuit gladius*: Many a ſharpe ſword of ſorrow pierced through her heart and ſoule. Now at her end without the comfortable preſence of her honorable Lord, without the comfortable preſence of her *Iſaac*, her ſonne of ioy and comfort, whom the great God of heauen make heire of all his parents vertues and graces, and (if it be his bleſſed will) turne from him all their miſeries and calamities, and make his name more famous then euer theirs was.

But will ſome ſay, thus to be croſſed is to be curſed: Curſed, a heauy word, and ſo to affirme were to condemne the generation of the iuſt, *Pſal.* 73. 15. Yea and the Lord Ieſus Chriſt the Sauiour of the Iuſt, *Iſay* 53. For further anſwere hereunto, and for the rectifying of mens vnſetled iudgements, I intreat you

Ambroſ: Tom. 3. *pag* 17. *de obitu fratris Satyri.*

Lachrimæ pietatis indices, non illices ſunt doloris Amb. Tom. 3. *pag* 18 *de obitu fratris Satyri.*

Her honorable Lord following moſt Chriſtianly the good rule of that golden Trumpeter, *Chryſ. in Iob.* 19. did *Tob.* 14: 10: honeſtly, ſeemly and nobly, performe *officium humanitatis, charitatis & dilectionis*, giuing a good preſident to others to ſhew mercie to the dead, as alſo to the liueing. *Chryſ Tom.* 3. *Hom* 84. *in Iob*: 19: *pag*: 137

you obſerue, that there are two things which doe not a little trouble very often not onely the weake, but euen the beſt in Gods ſchoole, *Pſal.* 73. verſes 2. and 13. The one is, *Crucis duritia*, the godlies great miſerie: the other is, *Impiorum lætitia*, the wickeds ſeeming exceſſiue felicity.

For the firſt, *Crucis duritia*. The eſtate of the godly, is vſually harder then other mens. If any looke for chaſte *Ioſeph* where ſhall he finde him but in a priſon? If for vpright and iuſt *Iob*, with a pot-ſheard vpon the dunghill? For godly *Lazarus*, at the Rich-mans gate full of ſores? For the mother of the faithfull, toſſed from poſt to pillar, wandring vp and downe. Yea, in a word, it is the portion of the godly, *Rom.* 8. 36. *Æſtimati ſumus tanquam oves occiſionis, Wee are counted as ſheepe for the ſlaughter.* Gen. 39. 20. Iob 2. 8. Luke 16. 20.

For the other, *Impiorum lætitia*. If miſery were equally the portion of euery man, then each might ſay, *Et mea cum multis iuncta querela eſt*: My comfort is, though it be but a poore comfort, my hap is no harder then other mens. But the wicked *are not in trouble as other men, neyther are they plagued with other men, Pſal.* 73. 5. *Baals* prieſts, and the prieſts of the groue are full fed: they eate at *Iezabels* table, 1 *Kings* 18. 19. when as good godly *Eliah* the Prophet is glad to get his bread by begging, 1 *Kin.* 17. 11.

Surgunt procellæ ſtagni huius, ſaith S^o *Auguſtine*; The ſtormes of this world ariſe. *Vides malos florere, bines laborare*; Thou ſeeſt the wicked liue in iollity and proſperity, the godly drooping vnder penury & pouerty: Poore innocent *Iſaac* led to the ſlaughter,

while ſcoffing *Iſmael* ſits at home: Good godly *Iacob* ſet to tend and keepe ſheepe, whiles my Lord *Eſau* rides on hunting. *Tentatio eſt, fluctus eſt*; A ſore try. all, a billow able to beate a mans breath out of his body. *Et dicit anima tua, O Deus, Deus, hæccine eſt iuſtitia tua, vt mali floreant, boni laborent?* And doth thy ſoule with ſobs and ſighes ſay; Is this, O good God, thy iuſt and indifferent carriage of buſineſſe? That bloudy *Cain* and his ſinfull race ſhould take the Tymbrell and the merry Harp, ſolace and reioyce themſelues in the ſound of the Organs, *Geneſ.* 4. 21. when if wee looke for *Daniel*, wee ſhall finde him in the Lyons denne: for *Ieremiah* in the dungeon: for *Iſaiah* tortured vpon the racke: for the Apoſtles of Chriſt in a common loathſome Goale: *Acts* 5. 17. for the mother of the faithfull, liuing in a ſtrange land, and dying in a ſtrange land? *Dicis Deo, Hæccine eſt iuſtitia tua? Et Deus tibi reſpondet, Hæccine eſt fides tua? Hæccine tibi promiſi, aut ad hoc Chriſtianus factus es, vt in ſeculo floreres?* Saiſt thou to God, Is this thy iuſtice and righteouſneſſe? And God ſaith again to thee, Is this O man thy faith & confidence? Was there euer any ſuch ſtipulation or promiſe, which paſſed betwixt thee and mee at the time when thou tookeſt that glorious name of Chriſtian vpon thee, that all ſhould outwardly goe well.

Auguſtin Pſal. 25. pag. 139.

Proſper Epigram pag. 209.

Nunquam bella bonis, nunquam diſcrimina deſunt,
Et cum quo certet mens pia ſemper habet.
Quæ carnem oblectant, ſancto ſunt noxia cordi:
Contra animi legem prælia corpus habet.

Pulſant

Pulſant exterius diuerſis motibus hoſtes: intus ciuile eſt, & ſociale malum.

We muſt not in this world looke that our fleſh ſhall haue reſt, but wee muſt looke to be troubled on euery ſide, *Fightings without and terrours within*, 2 *Cor.* 7. 5.

Since the fall of Adam no man paſſeth to Paradiſe, but by the burning Seraphins, *Gen.* 3. 24. No man to the land of Canaan, but by the bitter waters of Marah, *Exod.* 15. 23. No man to Ieruſalem but by mount Caluery and the vally of weeping.

The tenure whereby we hold heauen is the Croſſe, *Mat.* 16. 24. and 10. 38. That was the Indenture betwixt Chriſt and his Father, that hee ſhould not enter into heauen, but that hee muſt firſt ſuffer, *Luke* 24. 26. *O fooles, and ſlow of heart to beleeue all that the Prophets haue ſpoken; Ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?* And it is the indenture betwixt Chriſt and vs, 2 *Tim.* 3. 12. *Whoſoeuer will liue godly in Chriſt Ieſus, muſt ſuffer afflictions.*

The mouth that cannot lie, that faithfull and true witneſſe, *Apoc.* 3. 14. ſaith, If any will follow me, *tollat crucem ſuam*, let him take vp his croſſe, *ego meam, ille ſuam*, I haue taken vp mine, and hee muſt take vp his, *Luc.* 9. 23. A Chriſtian muſt be a daily Croſſe-bearer: For, *exceptus à paſſione flagellorum, exceptus à numero filiorum*; This is good Catholique doctrine, *Heb.* 12. 6. *The Lord ſcourgeth euery ſonne that he receiueth.* It is a ſhrewd ſigne that

Aug. Tom. 6. de Paſtoribus.

that he ſhall neuer receiue the crowne, who did not firſt taſte of the croſſe. *Heb.* 12. 8.

In the Booke of *Iob* there is made this inquiſition, *Iob.*28. 12. 13. *Sapientia verò ubi inuenitur? Et quæ eſt locus intelligentiæ?* the anſwere is, *Non inuenitur in terra ſuaviter viventium*, as the vulgar latine readeth: So may I ſay, concerning Piety, the feare of God, grace and goodneſſe, where are they to bee found? *Non in terra ſuaviter viventium*, Not in the Land which liueth in pleaſure, *Iam.* 5. 5. If you find a land of good fellowes, if you ſeeke for grace and goodneſſe, you muſt ſeeke ſome where elſe, for you ſhall not finde them there. But to returne vnto this worthy Lady, though ſhe were *afflicta*, yet was ſhe not *derelicta*, *Pſal.* 37. 26. She had her many comforts, Oliue plants about her table, *Pſal*: 128. 3. not one but many dutifull children, children tractable to piety and goodneſſe, children free from the common ſtaine of this ſinfull age. Moreouer ſhee died in good time for her ſelfe, though too ſoone for me and many moe: ſhe came to the graue in a good age: to the graue often before wiſhed, often before deſired, *Phil.* 1.23. Often haue I heard her vtter the effect of theſe following verſes:

Sibi maturè, aut mihi citò.

Vita diu mihi pœna fuit, me nulla voluptas
Incitat, ut cupiam longius eſſe ſuper.
Mors melior vita, certa mihi mente videtur,
Quæ ridimit cunctis pectora feſſa malis.

But my ſpirits faile, my paſſions will not ſuffer me ſpeak

speake, the fountaine is full, therefore well may it ouerflow: we therefore that doe remaine haue this for our comfort, and it is no small comfort, that she liued and died in a Land, where vnder a gracious Prince of peace the word of life is published: and in this vale of misery she tooke vp Christs crosse, she passed the burning Seraphins, therefore hath she entred into Paradise *: shee did drinke many a deepe draught of the bitter waters of *Marah*, therefore she hath set foote into the Land of promise the true *Canaan*: she hath climbed vp mount *Caluarie*, and waded many a wet footstep through the vallie of weeping, therefore she is ascended mount *Sion*, and come to the City of the liuing God, the Cœlestiall Hierusalem, and to the company of innumerable Angels, and to the Assembly and Congregation of the first borne, and to God the Iudge of all, and to the Spirits of iust and perfect men, *Heb.* 12. 22. where with Christ Iesus she liueth for euermore [a].

But I must leaue thee, Noble Lady: thy body to rest in thy graue of peace vntill the great Resurrection, when you shall receiue full blessednesse [b], and thy Soule to bee with the God of peace, and with the blessed Angels, and all the congregation of the first borne, where you sing the song of *Moses*, a song of victory and thanksgiuing, *Rev.* 15. 3.

And as for you my Christian auditorie, take this by the way, and thinke vpon it, This place and this Country is, *Terra suaviter viventium*, a Land that liueth

E

* *Habent omnes animæ cum de seculo exierint diuersas receptiones suas, habent gaudium boni, & mali tormenta. Aug. in Ioh: Tract. 49. pag. 442.*

[a] *Fideles etiam defuncti, membra Christi sunt: quamuis ergo cum suis corporibus nondùm sunt, iam tamen eorùm animæ regnant cum illo: Aug.*

[b] *Quum verò ab hoc somno euigilabunt, simul omnes quod promissum est, accepturi sunt. Promissa enim est fidelibus resurrectio carnis, mortis consumptio, vita æterna cum Angelis: Aug. Tom. 9. Tract. 49. in 2. Euang. Ioh. pag. 442.*

liueth too much in pleasure, too much giuen to the common sinne of this age, that is, too many are, *Epicuri de grege porci*: to english it in the Apostles phrase, 1 *Cor.* 15. 32. Beasts of Ephesus giuen to eating and drinking [c]. Consider that here lyeth a Saint, therefore bee not so grosse sinners: Here God hath erected the standard of his Word to his people, *Isay* 49. 22. His banner is displayed, and whosoeuer are guided hereby, to them appertaine peace and mercy, *Galath.* 6. 16. Here the great Trumpe is blowne, *Isay* 27. 13. *O fælicem populum qui agnoscit clangorem, Psalm.* 89. 15. O blessed is the people that know the ioyfull sound, giuing eare vnto this voice, for they, O Lord, shall walke in the light of thy countenance, *Iob.* 14. 23.

Hor epist. lib. 1. ad Albium Tibullum.

[c] To remedy this great euill which hath bin the ruine of many of his Maiesties Subiects, the wasting of their goods, and losse of their liues in these parts: I wish the worshipfull Iustices would be pleased to giue eare to these my requests: First, That no Alehouse be suffered vpon the edge of Commons, and in obscure places, where Rogues, and Theeues may resort. Secondly, not to licence any in a village, when the Minister thereof and all the whole Parish shall think it vnfit. Thirdly, not to licence any, who hath iustly stood for misdemeanours excommunicated a yeare or two. Fourthly, when the abuse shall grow so great, that poore women out of the anguish of their soules shall craue ayde, that their husbands may not spend all at the pot, and they starue, that then there be made some redresse. Lastly, that painfull Preachers or other Officers may be heard, and not checked; when they iustly complain at your Benches against such places as suffer drinking, carding and fighting vpon the Sabbath dayes in the time of Diuine Sertice. If these requests be iust and good, I request you harken vnto them.

And (I pray you) is not this his word or voice, *Luke* 21. 34. *Take heed to your selues, lest at any time your hearts bee oppressed with surfetting and drunkennesse.*

But at this time I will presse this point no more, here I will abruptly end, and that portion of Scripture, which was lately my text for a Sermon, I will make now the conclusion of this my Sermon. *Now*

the

the God of peace, that brought again from the dead our Lord Ieſus, that great Shepheard of the Sheep, through the bloud of the euerlaſting Couenant, make you perfect in euery good worke to do his will, working in you that which is well pleaſing in his ſight, through Ieſus Chriſt, to whom be glory for euer and euer, Amen.

FINIS.